

# The Brethren Evangelist.

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## After.

After the shower, the tranquil sun;  
Silver stars when the day is done.  
After the snow, the emerald leaves;  
After the harvest, golden sheaves.  
After the clouds, the violet sky;  
Quiet woods when the wind goes by.  
After the tempest, the lull of waves;  
After the battle, peaceful graves.  
After the knell, the wedding bells;  
Joyful greetings from sad farewells.  
After the bud, the radiant rose;  
After our weeping, sweet repose.  
After the burden, the blissful meed;  
After the furrow, the waking seed.  
After the fight, the downy nest;  
Over the shadowy river—rest.

## Holsinger's Report.

Have been so very busy for the past month that I have been obliged to neglect my correspondence as well as my correspondents; and it will be likely to remain thus until after the convention.

Our readers have been told all about the dedication of the nice church, in the Edna Mills congregation, this state. On the 20th of July I reached Oakville, Ind., and was directed to the house of brother J. T. Holsinger, where I left my baggage and received directions to Bro. Isaac Holsinger's. He kindly conveyed me to Sulphur Springs, about six miles distant, where I expected to have an appointment, but there was none. I stopped that night with brother Jacob and sister Sarah Ann Holsinger's. Had a little experience that night outside our regular line, for which, however, neither of us was responsible. Brother and sister Holsinger are by themselves, all their children having gone to themselves except those who have gone "over the river;" but they still find enough to do. I also visited brother David K. Teeter's, the minister of the Oakville congregation. They have an interesting family of young people, only the youngest of whom is in the church. Hope the others will soon unite with the Brethren, and make their parents happy, give the angels occasion to rejoice, and secure to themselves the pearl of great price. Preached twice at the Union church, at Sulphur Springs, and formed several new acquaintances. Think this a good field for evangelistic work, and am happy to learn from Bro. Swihart, that he expects to occupy it. He is the right man for the place.

On Saturday afternoon, July 23rd, I was with the Brethren at a business meeting, in the old ware-house, in which they had been worshipping up to that time, and where the Lord had so abundantly blessed them. It was certainly a very humble place of worship. The seats were about as downy as Jacob's pillow at Bethel, and yet it was to them also the house of God and the gate of heaven. All the business of the meeting was transacted to the satisfaction of all present.

In the evening I preached in the new church, which was the beginning of the dedicatory service, which was concluded on Sunday forenoon, and we also had an appointment in the evening, all of which were largely attended. Bro. Swihart, Bro. Eph. H.

Vail, of Portland, and Bro. D. K. Teeter, ministers of the Brethren church, and brother Levi Holsinger of the German Baptists, were also present, and we had very enjoyable meetings. I met many of the brethren and sisters of this church, but I can not now name them. I was pleased to make the acquaintance of our relative, brother J. T. Holsinger, whom brother Swihart has been calling, 'Squire. He lives by the church, and is making himself useful. Brother Isaac Holsinger resides several miles in the country, but is always at his post. I also enjoyed his hospitality, and other courtesies. I wish I could have remained several weeks. This is one of the most pleasant and most prosperous churches in the State. It is only about ten months old and numbers now over a hundred members, and has a new, comfortable and pretty meeting house. They have the first and only house in the town, and if they can live out the doctrine, will always be the leading denomination. The Lord help them to do so.

Oakville was subjected to a cyclone several years ago, causing great loss of property, and resulting in the death of several persons. Since then a threatening sky strikes terror to all nervous denizens of Oakville and the belt over which the hurricane passed.

From the 8th to the 12th we spent with the brethren and friends of Milford, where the convention of 1887 should be but will not be held. This is another of our prosperous churches of Indiana, numbering in the neighborhood of two hundred members. Attended and conducted a Harvest Home meeting, on the 11th at brother Daniel Tom's Grove. This was not a "picnic;" it was a Harvest Thanksgiving. We know what to call our meetings here in Indiana. It was a very enjoyable meeting, so pronounced by all who were present. A platform was erected, which was occupied by Bro. Ewing, the "baby organ," and the singers, who furnished excellent music. The meeting was opened with prayer by Bro. W. C. Perry, and addressed by the writer, Mr. Jacoby, Esq., of Ill., brother S. J. Holsinger, of California, and brother J. A. Ridenour and entertained with a recitation by sister Lottie Holsinger. There was also a bountiful supply for the inner man. Services in the church in the evening.

This visit to Milford was considerably of a family affair, and was made partly to visit our relatives, on my mother's side, the David Baringer descendants, our aunt, sister Susan Baringer still residing in the vicinity. She is my mother's eldest sister, and is over eighty years of age. Our son-in-law and daughter with their four children, of Berlin, Pa., also met us at Milford, on Tuesday, and have accompanied us to South Bend, and so we were a troupe of ten persons. We shall never again thus visit Milford.

Soon our happy family will be separated, possibly never all to meet in one place again in this world, wife and I to be left alone as we started out together thirty-four years ago. Thanks to the brethren and sisters at Milford for kindness.

Have just received and read the EVANGELIST for 17th inst. It only takes about forty minutes to finish it. I do hope something will be done at the coming Convention by which our literature may be improved. Let us have a church paper, owned by the church, and conducted by and for the church. Let the publisher and editor be appointed by the convention, and hold the appointment until the next convention, or after some such plan. We must have something better and more of it, and I believe the time has come when we can afford it.

About a score of items in this issue should be noticed, and some of them are quite important, but I cannot spare the time and attention from my regular work, and necessary correspondence and attendance to visitors, etc. The Convention is coming on very rapidly, and I fear we are not nearly ready for it. I know I am not. I have no end of my own to accomplish, but I feel that the Lord has, and that I am one of the instruments through which He accomplishes His work, and I mean to yield myself a willing instrument in His hands.

I do hope the brethren who have been appointed to look after railroad courtesies will do better than the arrangements announced in this week's EVANGELIST. I am very sanguine that the B. & O., and other companies will do better for us, if properly interviewed.

Constitution making seems to be in order. One was sent me in a letter, one appeared in the EVANGELIST, and one was shown me in a little tract called the *Investigator*. The second of them is not intended to come before the Convention, and we do hope that common sense may prevail with the authors of the other two, so that they may send their productions in another direction, where they will receive a more cordial reception. The production of so important a document as a constitution for the Brethren Church will require mature thought of ripe minds. I think it might be in order to appoint a committee of about six persons to draft such a document to be presented to the next convention for adoption or amendment.

The Brethren in California, and especially the Wolfe family, have my deepest sympathy, in their bereavement by the death of Elder George Wolfe, who was beloved by all who knew him. I knew him and loved him, and remember very keenly how sad was our parting at the old homestead, feeling as we did that we should meet no more in this world, the truth of which has now been proven. The Lord comfort the bereaved friends, and raise up another to fill the gap in the ranks of His army. I join brother Walter Meyer in the

sentiment of his article, but regret the ridiculous error which makes him say that a "great man has fallen in Grace,"—in Israel, had no doubt been written.

But I must close. Hope I can find time to write again next week, but I cannot promise. The Lord bless His cause, and support His servants.

H. R. HOLSINGER.

## Mulberry, Ind.

On the 6th, of Aug. Bro. J. A. Miller and I went to fill the Spring Mills appointments. For some unknown reason, Bro. Allie and I have a sort of an affinity for each other and it will go pretty hard to give him up when school time begins. But what is our loss will be Ashland's gain, so I cheerfully acquiesce, hoping that he may learn much that will assist him in his chosen profession.

Saturday evening and Sunday morning, I endeavored to preach the good news to the people. At the morning service one more signified a willingness to follow the Master. The same afternoon we met at the water where Bro. Miller had his first experience, in performing the sacred ordinance of baptism. He buried two in the "likeness of Christ's death," the one was a candidate who had made a profession under Bro. Swihart's preaching, but she had not been baptized.

As an administrator Bro. Allie did very well and I hope that this may be but the beginning of a glorious career, in which he may be an instrument through which thousands may be made to see the beauties of a Christian life and give their consent to be engrafted into the church of Christ by baptism.

To the editor's charge that I have an "imaginative" mind, I plead guilty, but to the insinuation, that I allowed it to run away with me in describing the Mt. Pleasant church, I certainly am innocent. Because some things were not given, that could have been, were it not from the simple fact, that I was fearful some one might think that the brethren are getting proud in this vicinity.

The brotherhood is considerably agitated at present over the subject of a creed and a system.

Now I understand a creed to be the belief of a denomination or a summary of their faith.

The Bible is adapted to all ages. In it there are pearls hidden after which God invites humanity to search. Each year some of these jewels are discovered, and then the people are ascending the heights of wisdom, so that the creed adopted today will not answer for ten years hence, (unless it is the Bible which was wisely adopted at the "Dayton Convention.")

Says one why are there so many denominations in the world? It is because of the private opinions of individuals relative to the teachings of the Bible. One hundred years ago some person read his Bible and gathered from its sacred pages a certain belief which he arranged in the form of a creed. He

preached his opinions and ideas to the people and soon has a large following. Fifty years hence some of his followers read and discover new truths which do not harmonize with his teachings. They advance their ideas, and soon there is a division, when there will be the old school and the new. So it has been and so it will be until the world discovers that the Bible alone is the only safe rule of faith and practice.

If we set fourth our belief in the form of a creed, ere long we will become just as inconsistent and dogmatic as the old body out of which we have come. People do not read their Bible any too much and if they have a creed instead of turning to the Bible to prove their position, they will do just like all people that have their "articles of faith."

Instead of saying, "thus saith the Lord," they will turn to their creed and say our leaders say the gospel says so and so.

In this free land, hear-say, has no weight as evidence, it is only what you know, that is taken as weighty testimony. So with the Bible today. It is not what your pastor or leaders say, but it is what you know that has power as evidence.

No, brethren, we have no need of a creed other than that which we have. The Bible is a mine of wisdom and he that searches in it, for riches will become a millionaire in knowledge. Let us seek after its sacred truths and when our minds so expand as to behold new light. Let us not be so set in our opinions as to be unwilling to sacrifice them, but give up all for the truth and grasp with avidity every new and lustrous gem that God reveals to us through his sacred oracle, which is the Bible. It should be our constant companion, our universal counselor, and only creed.

As to a system, some seem to confuse the two words. We have need of a system because it will so arrange our work as to designate to each one his place and also remove some of the difficulties under which we are laboring at the present time.

A creed, as I understand it, relates to the belief of a denomination while a system would be the arrangement of work in an orderly manner or it would be classified work. The one strikes at the ideas and the opinions of the people, the other the way of working and the form used to accomplish certain ends.

Our ideas we dread to give up, but we willingly, as a general thing, yield our way of working for a better one. So a system could readily be changed, but once a creed is adopted and it gets rooted into the people then our doom is sealed because, instead of going on to perfection, the people will settle down in a passive state, and cease to search the scriptures for new truths.

These are some of my reasons for opposing a creed or code of faith, and why I am in favor of a system.

Respectfully submitted,  
E. L. HILDEBRAND.